

PRINCIPLES
OF
CHRISTIANITY.

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P R E F A C E.

THE following Treatise is intended for the instruction of youth in the Principles of Christianity, as professed by the Church of England. That it may serve the purpose of a Catechism, the Questions are added to each Chapter; but it is presumed that these Questions should not be frequently repeated in the same words, but varied according to the judgment of the Teacher; and that the Answer should not be expected invariably in the same words, but that some latitude of expression should be allowed, if the sense be in any way preserved: by which means the lesson may be prevented from becoming a mere exercise

P R E F A C E.

of memory. The Texts of Scripture quoted at the bottom of the page, ought by all means to be regularly examined; and it might tend to fix them more firmly in the memory if they were transcribed.

MARCH, 1796.

PRIN.

PRINCIPLES, &c.

CHAPTER I.

Of God.

THE first and principal doctrine of all Religion, discoverable by our own ^areason, and fully confirmed by Holy Scripture, is this; that there is one ^bGod, the ^cCreator of Heaven and Earth, and all things contained in them; that he dwells in ^dHeaven, which is the habitation of Angels and happy Spirits: that he is ^ea ^fSpirit, which means, a Being without body, not to be ^fseen or touched, but only to be understood: that he

^a Rom' i, 19, 20, 21.

^b Deut' iv, 35.—Deut' vi, 4.—Isai' xxxvii, 16, 20.—Mark xii, 29.—1 Cor' viii, 4.—Eph' iv, 6.

^c Gen' i, 1.—Exod' xx, 11.—Job xxxviii, 4, &c.—Isaiah xxxvii, 16.—Acts xvii, 24.

^d 2 Chron' vi, 21, 23, 25, &c.—Matt' vi, 9.—Mark xvi, 19.

^e John iv, 24.

^f John i, 18.—John v, 37.—Col' i, 15.—1 Tim' vi, 16.—Heb' xi, 27.

he is ^s eternal, having lived heretofore from all Eternity, and who will live hereafter to all Eternity: that he is ^h Almighty: that he is ⁱ merciful: that he is ^k just: that he is of ^l perfect Truth: that he is of ^m perfect Holiness: that he is ⁿ All-wise: that he is always ^o present every where; seeing and knowing the most secret things through the whole world; even our ^p thoughts are not hid from him.

What is the First and principal Doctrine of Religion?

What is God?

What are the Qualities or Attributes of God?

What

^s Psalm cii, 24, &c.—1 Tim' i, 17.—Rev' xi, 17.

^h Isai' xxvi, 4.—Matt' xix, 26.—Rev' xv, 3.

ⁱ Psalm cxxxvi.—Psalm cxlv, 8, 9.—Ezek' xviii, 31, 32.—1 Tim' ii, 4.

^k Psalm xciv, 1, 2, 23.—Psalm xcvi, 10.—Jer' ix, 24.—Ezek' xviii, 20.

^l Num' xxiii, 19.—Psalm lxxxix, 9, 15.—Heb' x, 23.—Rev' xv, 3.

^m Lev' xix, 2.—Psalm cxlv, 17.—Isai' xliii, 14, 15.—Rev' iv, 8.

ⁿ Job xxxviii.—1 Tim' i, 17.—Rom' xi, 33, 34.

^o Psalm cxxxix, 7, &c.—Prov' xv, 3.

^p Isai' lxvi, 18.—Matt' vi, 4.—Luke xii, 2, 3.—Acts i, 24. Acts viii, 22.—Heb' iv, 13.

What is Heaven?

What do you mean by a Spirit?

What do you mean by Eternal? by Almighty, &c.

CHAPTER II.

Of Christ.

WE are called ^a*Christians*, because we believe in Christ: it is therefore above all things necessary to know, who Christ is, since he was the Authour of our holy Religion. His proper and indeed his only Name is *Jesus*; being the name given to him by his ^bparents, and by which he was called in his own family and among his acquaintance. The original Hebrew name is *Joshua*, a common name among the Jews, signifying ^c*a Saviour*; but when translated into Latin, Greek and other languages it is called ^d*Jesus*.—
It

^a Acts xi, 26.

^b Luke i, 31.

^c Matt' i, 21.

^d Acts vii, 45.—Prol' to Ecclus.

he is ^e eternal, having lived heretofore from all Eternity, and who will live hereafter to all Eternity: that he is ^h Almighty: that he is ⁱ merciful: that he is ^k just: that he is of ^l perfect Truth: that he is of ^m perfect Holiness: that he is ⁿ All-wise: that he is always ^o present every where; seeing and knowing the most secret things through the whole world; even our ^p thoughts are not hid from him.

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ⁿ Job xxxviii.—1 Tim' i, 17.—Rom' xi, 33, 34.

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^b Luke i, 31.

^c Matt' i, 21.

^d Acts vii, 45.—Prol' to Ecclus.

It was customary in the East (and the same custom is still observed) to add to a person's name ^ethe name of his father, in order to distinguish him from others of the same name. Hence our Lord is called ^f*Jesus, the Son of Joseph*, for Joseph the husband of the Virgin Mary was his ^gsupposed Father. For a similar reason he is also called ^h*Jesus, Son of David*; because he was lineally descended, by his reputed Father Joseph's side, and also (as is generally supposed) by his Mother Mary's side, from David ⁱthe ancient king of Israel, as it had been foretold by some of the Jewish ^kProphets, and was expected ^lby the Jews. —Lastly, when our Lord left Nazareth the town where he lived and had been brought ^mup, and when he journeyed into other parts of the country, he was frequently called ⁿ*Jesus of Nazareth*,
it

^e Josh' i, 1.—Prov' i, 1.—Isai' i, 1.

^f John i, 45.

^g Luke iii, 23.

^h Matt' i, 1.—Matt' xii, 23.—Matt' xv, 22.—Mark x, 47, 48.—Luke xviii, 38, 39.

ⁱ Matt' i, 2, &c.—Matt' i, 20.—Luke i, 27, 32.—Luke ii, 4.—Luke iii, 23, &c.

^k Isai' xi, 1, 10.—Jer' xxiii, 5.

^l John vii, 42.

^m Matt' ii, 23.

ⁿ Mark x, 47.—Luke xviii, 37.—John i, 45.—John xix, 19.—Acts ii, 22.

it being usual to call strangers by the name of the place from whence they came.

Thus it appears that our Lord's *name* was Jesus. But he has in Scripture many *Titles*, the chief and the most common of which is *Christ*, or more properly *the Christ*; for it is a name of Office and Character, not the name of a Person. The word *Christ* in English, Latin and other languages has the same meaning as the Hebrew word *Messias*, i. e. *the anointed One*: for as Kings, Priests and Prophets were anciently ^a anointed with Oil, when they were appointed to their sacred office, thence it was that the Saviour of the world, who was to be consecrated to the holiest of all Offices, was particularly so called; and the Name was in common use among the Jews at and before our Saviour's time, who all of them ^r expected a Saviour, whom they called the Messiah or the Christ, tho' many of them would not be persuaded, that Jesus was the Christ.

B

Our

^{*} Mark viii, 29.—Luke xxii, 67.—Luke xxiii, 35.—John i, 20.—John x, 24.

^p John i, 41.

^q 1 Sam' x, 1.—1 Sam' xxiv, 10.—1 Kings xix, 15, 16.

^r Luke ii, 26, 38.—Luke vii, 19.—John iii, 28.—John iv, 25, 29.—John vii, 41.

Our Lord is likewise called ^s *the Word*; a Title ^t known among the Jews, as equivalent to the Messiah.

He is called our ^u *Saviour*, and *Saviour of the World*, as being sent to *save* Mankind from the Power of Sin, and from everlasting death.

Our Lord is frequently called ^w *King of the Jews* and *King of Israel*; and this not in a literal sense, as tho' he were an earthly king; for he was in a very humble condition of life. In some few passages of Scripture he seems indeed to be called a King in a literal sense, as being descended from the royal family of David; but it is either ^x in derision, or by persons ^y uninformed of the true nature of our Saviour's mission. It is in a spiritual sense that our Lord calls ^z himself
and

^s John i, 1, 14.

^t The Messiah is called *the Word of God* in the Chaldee Paraphrase of the Bible.

^u Luke ii, 11.—John iv, 42.—Acts v, 31.

^w Matt' ii, 2.—Matt' xxi, 5.—John i, 49.

^x Matt' xxvii, 28, 29.—Mark xv, 17, 32.—Luke xxiii, 37, 38.—John xix, 2, 3, 19.

^y Mark xv, 2, 9, 12.—John vi, 15.—John xviii, 33.

^z John xviii, 36, 37.

and is ^a called a King. Now the Jews having been God's chosen people, hence it is that *the Jews* and *Israel* are frequent expressions in Scripture to signify ^b *the people of God, the true disciples of Christ, the Elect, the Christian Church* or the like. When therefore our Saviour is called *King of Israel*, or *King of the Jews*, it plainly means *the Head of the Christian Church, the Governor of God's Elect, the King of that* ^c *spiritual Kingdom*, which consists of every good Christian throughout the World.

He is called ^d *our Mediator* and *Advocate*; and *the Mediator of the new Covenant*: as being the intermediate Person appointed by God the Father to intercede for us, to be the Instrument of union between God and Man.

He is sometimes called ^e *the Lamb* or *the Lamb of God*; in allusion to the Lamb sacrificed by the

B 2

Jews

^a John i, 49.

^b John i, 47.—Gal' vi, 16.

^c Luke xvii, 20, 21.—John xviii, 36.

^d 1 Tim' ii, 5.—1 John ii, 1.—Heb' ix, 15.—Heb' xii, 24.

^e John i, 29, 36.—Rev' v, 6, 7, &c.—Rev' vii, 9, &c.

Jews at the Passover; a ceremony ordained by Moses at the command of God in commemoration of the death of Christ, and as a type of it:

But our Lord's most eminent title is *the Son of God*; a title universally known and understood by the Jews at that time to be of the same signification, ¹ as *the Christ*, or *the Messiah*. He is so called in numberless places ² of sacred Scripture: and he himself claims this title in many of his discourses, not only positively, but also by calling God ³ *his Father*. And altho' good and pious Men are sometimes called ⁴ *Sons of God*, yet *the Son of God* was considered as a Title of the Messiah alone; which distinction is confirmed by those Passages of Scripture, where our Lord is called

¹ Matt' xvi, 16.—Matt' xxvi, 63.—Mark xiv, 61.—Luke iv, 4.—Luke xxii, 67 and 70.—John vi, 69.—John xi, 27.—John xx, 31.

² Matt' iii, 17.—Matt' xvii, 5.—Mark i, 1.—Mark iii, 11.—Luke i, 35.—Luke iii, 22.—Luke xxii, 70.—John iii, 17 and 35 and 36.—John xvii, 1.—Rom' i, 4.—1 Cor' i, 9.—Heb' i, 2.—1 Ep' John i, 7.—1 Ep' John iv, 15.

³ Luke ii, 49.—John x, 21 and 22.—John v, 17, &c.

⁴ Gen' vi, 2.—Matt' vi, 1, &c.—Luke iii, 38.—John i, 12.—John xx, 17.

called ^k *the only begotten Son of God*. Now as a Son is of the same nature with his Father, and in that respect equal to him, so our Lord in many parts of Scripture ¹ is said to be one with God his Father and equal to him. It follows therefore that our Lord Jesus Christ is himself God, jointly or in conjunction with God his Father; and he is accordingly called God directly or by plain inference in many parts of ^m Scripture: his Disciples prayed to him as God, blessed in his Name, and expected Grace, Mercy and Peace and all spiritual Blessings from ⁿ him.

But

^k John i, 14 and 18.—John iii, 16 and 18.

¹ John v, 18.—John x, 30 to 38.—Philip' ii, 6.

^m Psalm xlv, 6, compared with Heb' i, 5 to 12.—Psalm cx, 1, compared with Mark xii, 35 and 36 and 37.—Isai' vii, 14, compared with Matt' i, 23.—Isai' ix, 6.—Isai' xlv, 6, compared with Rev' i, 8 and 11, and with Rev' xxii, 13.—John i, 1 and 2 and 3.—John i, 3 and 10, and Heb' i, 2, compared with Gen' i, 1.—John x, 33 to 36.—John xx, 28.—Acts xx, 28.—Col' i, 16 and 17.—Phil' ii, 6.—1 Tim' iii, 16.—Heb' i, 6 and 8 and 10.—Rev' i, 8 and 11 and 13 and 17.—Rev' xvii, 14.

ⁿ Acts vii, 59.—Gal' vi, 18.—Eph' i, 2.—1 Tim' i, 2.

But tho' Son of God, he is called also ° *the Son of Man*. Now every human Person may properly be called *Son of Man*, especially when spoken of or to, by † a Person of a different nature; but no one could with propriety call himself or be called *THE Son of Man*, unless it were a particular and extraordinary circumstance, that he should be a Man. When therefore our Lord is called *THE Son of Man*, it implies that he was so in an extraordinary Manner, that he was a superior Being, who became a Son of Man. Accordingly this title seems to have been understood by the Jews in common use to be of the same † signification as Son of God, or the Christ. Our Lord therefore is “ very God as well as very Man; † equal to the Father, as touching his Godhead, and inferior to the Father as touching his Manhood.” As God he

° Matt' viii, 20.—Matt' xiii, 37 and 41.—Mark viii, 38.—Mark ix, 31.—Luke xix, 10.—Luke xxii, 22.—John xiii, 31.

† Ezech' ii, 1, and frequently elsewhere.

‡ Dan' vii, 13 and 14.—Matt' xvi, 27.—Mark xiv, 61 and 62.—Luke xxi, 27 and 36.—Luke xxii, 69 and 70.—Acts vii, 56.—Rev' i, 13, &c.

• Athanasian Creed.

he says, “^s I and my Father are one :” as Man he says, “^t my Father is greater than I.”

As Christ then is God, it follows that he lived in heaven with God his Father from all eternity. When therefore we read ^u that Jesus Christ was born at Bethlehem in the reign of Augustus Cæsar, we must understand, that at that time the Son of God came down from heaven, and was made ^w the Man Jesus. This is called the Incarnation of the Son of God (i. e. his being made flesh); and this, together with his living in heaven before he came into this world, ^x is clearly asserted in various parts of sacred Scripture.

That our Lord Jesus Christ is God (which doctrine is called the Divinity of Christ) is a most important article of Christian Faith; and what every

^s John x, 30.

^t John xiv, 28.

^u Luke ii, 1.

^w John i, 14.—John xiii, 3.—Galat' iv, 4.—Philip. ii, 7.
—Heb' ii, 16.

^x John iii, 13 and 31.—John vi, 62.—John viii, 58.—John xvi, 27, 28.—John xvii, 5 and 24.

every true Christian will consider as an essential part of his Belief: But tho' this doctrine is so strongly expressed in the several Texts of Scripture here quoted and in many others; yet Arians, Socinians and other Heretics deny it, endeavouring to find out a distant and metaphorical signification, instead of taking words in their plain and obvious meaning. To such subterfuges are men reduced, when they set up their own opinions against the positive words of sacred Scripture.

Why are you called a Christian ?

What was our Lord's Name ?

What was the original name in Hebrew, and what does it signify ?

Why is he called, Jesus, Son of Joseph ?

Why is he called, Jesus, Son of David ?

Why is he called, Jesus of Nazareth ?

What is our Lord's most usual Title ?

What is the signification of the word Christ ? and why was he so called ?

Why is he entitled our Saviour ?

Why is he entitled King of the Jews, and King of Israel ?

Why

*Why is the Christian Church called in Scripture,
Israel or the Jews?*

Why is he intitled, our Mediator?

Why is he intitled, the Lamb of God?

What was our Lord's most eminent Title?

What was meant by Son of God?

*A Son is of the same nature as his Father: was
our Lord therefore of the same Nature, as God
his Father?*

*If of the same Nature, what must be the conse-
quence?*

Why is our Lord called Son of Man?

What then is our Lord's twofold Nature?

*If Christ then be God, he must be eternal; what
do you understand by that?*

*If he is eternal, how is it that he was born at Beth-
lehem?*

*The doctrine, that the Son of God was made Man,
is called by what name?*

*Our Lord Jesus Christ then is God: by what
name is this doctrine called?*

Are there any who deny this doctrine?

How do they do this?

CHAPTER III.

Of God the Father, God the Son, and God the Holy Ghost.

IT has been shewn in the foregoing Chapter, that our Lord Jesus Christ is God.—We read also of God his Father, ^aas distinct from himself.—The Holy Ghost also is represented as a Being ^bdistinct from the Father and the Son, and ^cproceeding from them; He is likewise called ^dGod. These three divine Persons, the Father, the Son, and the Holy Ghost, united, are the One God whom we ^eworship; which union of three Persons in One God, is called *the Trinity*:
a doc-

^a Matt' xxvi, 39; and in almost every page of the New Testament.

^b Matt' xii, 31 and 32.—Matt' xxviii, 19.—Acts xix, 2.—2 Cor' xiii, 14.

^c John xv, 26.—1 Pet' i, 11.

^d Acts v, 3 and 4.—1 Cor' iii, 16; compared with 1 Cor' vi, 19.

^e Matt' xxviii, 19.—2 Cor' xiii, 14.

a doctrine which in our present imperfect state we can by no means ^f intirely comprehend; but which as being revealed in sacred Scripture, it is our duty to receive with reverence. Each of these three Persons in the blessed Trinity is engaged to mankind in separate Offices and Relations. God the Father is the Creator of the World, and of all things that are therein. God the Son is our Saviour and Redeemer; for by coming down on Earth and being made ^g Man, and dying for us, he saved and redeemed us from ^h the wrath of God, to which, as sinners, we were liable. Next, by rising again from the dead, he gave us a sure proof of the ⁱ resurrection of our own bodies; and afterwards by ascending into heaven, assures us of the same happiness under his dominion and in his ^k Society. And now that he is ascended into Heaven, he is related to
us

^f Job xi, 7.—1 Cor' xiii, 12.

^g John i, 10 and 14.

^h John i, 29.—2 Cor' v, 18 and 19.—Galat' iii, 13.—
Ephes' i, 7.—Ephes' v, 2.

ⁱ Acts xxvi, 23.—1 Cor' xv, 14 and 17.—Rev' i, 5.

^k 1 Ep' John iii, 2.

us in many important relations. He is our ¹ Advocate or Intercessor with God the Father, continually interceding for our offences. He still governs and protects the Christian Church, and has promised ^m that he will do so till the end of the World. Hence he is called *Lord* and *King* and by other ⁿ Titles, expressive of Royal Authority; by which is to be understood (as was before said p. 11), that he is the Head ^o of the Christian Church, that he is the spiritual Ruler ^p and Director of the minds of Christians.—God the Holy Ghost is that divine Person, who formerly inspired the ^q Prophets and Apostles, and who still preserves and guides ^r the Church of

¹ Heb' vii, 25.—1 Ep' John ii, 1.

^m Matt' xvi, 18.—Matt' xxviii, 20.

ⁿ Matt' xix, 28.—Matt' xx, 21.—Luke i, 32 and 33.—Philip' ii, 9 and 10, compared with Isai' xlv, 23.—1 Pet' iii, 22.—Rev' xi, 15.—Rev' xvii, 14.

^o Ephes' i, 23.—Ephes' v, 23.—Col' i, 18.

^p John i, 9.—1 Thess' iii, 11.—2 Thess' iii, 5.

^q Joel ii, 28.—John iii, 5 and 8.—John vii, 39.—Acts i, 5 and 8.—Acts ii, 4.—Rom' xv, 19.—Titus iii, 5.—Rev' i, 4.

^r John xiv, 2 and 3.—John xvii, 24.—Gal' v, 22.

of Christ by his Spirit. This is he, whom our Lord calls *the Comforter*, and promises to send to his disciples after his departure. Accordingly on the day of Pentecost the Holy Ghost came on all the Apostles and Disciples, and has ever since continued the guide of the Christian Church, sanctifying ^u Christ's true disciples; i. e. inspiring them with holy thoughts and dispositions, turning them aside from evil, and bringing them to the knowledge of God.

Is our Lord Jesus Christ the only Person mentioned in Scripture, as God?

Are there then three Gods?

By what name do you call the three Persons in one God?

What has God the Father done for Man?

What has God the Son done for Mankind?

What does God the Son still do for Mankind?

Why is he called Lord and King?

What

^s John xiv, 16, 26.—John xv, 26.—John xvi, 7, &c.

^t Acts ii, 1, 2, 3, 4, &c.

^u Rom' viii, 14 and 15.—Rom' xv, 16.

What does God the Holy Ghost do for Man ?

By what name does our Saviour call God the Holy Ghost ?

CHAPTER IV.

Of Baptism.

WE have the greatest reason to give thanks to Almighty God, that he has called us to the knowledge and faith of his Son Jesus Christ; i. e. that we are Christians or Believers in Christ. This Title we received at our Baptism; for when we were baptized, we were then made Christians or Christened, that is, admitted members of the Christian Church. This Ceremony is usually performed in our infancy; and since by it the person baptized is received into ^a the Church, the Church is certainly the place where it ought to be performed in the sight of the Congregation; and it becomes every Parent (if possible) to

^a Gal' iii, 26 and 27.

to bring his child there for that purpose. The Minister sprinkles the infant with water, pronouncing at the same time the baptismal words ordained by our Lord, *‘ I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.* After this in remembrance of the crucifixion of our Lord, the Minister signs the infant with the sign of the Cross, and receives it into the Church with the following words: *‘ We receive this Child, &c.* This practice of signing with a Cross, tho’ not appointed by Sacred Scripture, is certainly not contradictory to it; and being a very significant custom, and a custom of the first Antiquity, is very properly continued among us. From that time we are considered as Christians: but since in our infancy we are as yet incapable of believing in Christ, our Church has ordained, that every infant to be baptized shall be attended by Godfathers and Godmothers (frequently called Sureties, and Sponsors, that is, Promisers) who in the name of the Child make a profession of the
 Chrif-

^b Matt’ xxviii, 19.

^c See the Form of Baptism.

Christian faith, and promise that he shall be bred up in the same.

The most material part of Baptism is the use of 'Water, wherein the Person is baptized *in the name of the Father, and of the Son, and of the Holy Ghost*; for by this is signified, that our souls are cleansed from Sin by Faith in Christ, as our bodies are cleansed by the water of Baptism: and altho' it is not to be supposed that an Infant can have committed any actual Sin, yet we are all born with a disposition to Sin, which in Scripture is frequently called Sin, and which it is the intention of Baptism to wash away. Baptism is therefore one of those religious Rites, which are called *Sacraments*. A Sacrament is *an outward Ceremony, used as a Sign of something inwardly meant*. Christ ordained two Sacraments in his Church, *Baptism and the Lord's Supper*. In Baptism, the outward Ceremony is cleansing the body with Water: the thing inwardly meant, is the spiritual Baptism of the Holy Ghost, 'the cleansing of the mind from Sin.

Bap-

* Acts viii, 36.

* John i, 33.—Acts i, 5.—Acts ii, 38.—Acts xix, 5 and 6.
—Acts xxii, 16.—Heb' x, 22.

Baptism has always from the beginning of Christianity been considered as a most ^f important ceremony of our Religion, and has been universally practised since the first establishment of Christianity by all Christians, excepting one Sect, of very late years and small numbers, who herein act contrary to many positive Texts of Scripture.

There are some differences of but little consequence among Christians of different persuasions in their manner of administering Baptism. The most ancient form appears to have been that of dipping the whole body under water: this is the only form admitted by those Christians, who are called Baptists. The Church of England ^g allows this form; but the usual practice is, only to sprinkle water on the Person to be baptised. Again, the same Baptists do not administer Baptism to Infants, but only to persons who are of mature Age: whereas other Christians think that there

D are

^f John iii, 5.—Acts ii, 41.—Acts viii, 16 and 38.—Acts x, 47.—Acts xvi, 33.

^g See the Rubric of Baptism in the Common-Prayer.

are several Texts of Scripture, which authorise infant-baptism: and since our Lord ordered his Disciples to baptise ^b all nations, making no particular objection to the baptism of children, and since we are sure that the early Christians practised it, we think we have sufficient reason for doing the same; but we do not blame the practice of those who think otherwise.

You call yourself a Christian; what is a Christian?

When were you first made a Christian?

What is the meaning of the word Christened?

Why is the Church the most proper place for Baptism?

What is done to infants when they are baptised?

And what words does the Clergyman use on this occasion?

After the sprinkling what is done?

Why signed with a Cross?

You

^b Matt' xxviii, 19.

You were too young at that time to believe in Christ: how then were you a Christian?

By what other Name are Godfathers and Godmothers called?

You say you were sprinkled with water at your Baptism: what is the meaning of that?

Could an Infant have committed Sin?

Baptism is called a Sacrament: what do you mean by this word Sacrament?

How many Sacraments hath Christ ordained, and what?

In Baptism what is the outward Ceremony?

What is the thing inwardly meant?

Is Sprinkling the only form of Baptism?

What sect of Christians practice Dipping?

Do all Christians practice Infant-Baptism?

CHAPTER V.

On Confirmation.

OUR Church has ordained that when young Persons arrive at such an Age, as to be able to understand the doctrines of our holy Faith, they shall be brought to the Bishop to be confirmed. By this Ceremony the person to be confirmed takes upon himself those Duties which his Godfathers and Godmothers undertook for him, when by reason of his tender age he was unable to undertake them for himself. He does hereby before God and the Church make a solemn profession of the Christian Faith, and the Bishop laying his hands on him recommends him to the guidance of the Holy Spirit.

This Ceremony is of Apostolical ^a Authority; and as it seems to have been performed by the
Apostles

^a Acts viii, 17.—Acts xix, 6.

Apostles only, it is properly intrusted to the Bishops, who are the Successors of the Apostles in the Government of the Church. And it very much behoves those who present themselves for Confirmation to consider seriously the great importance of their Christian calling, and to resolve to act worthily of it; and as they are now arrived at years of maturity, to take every means of improving themselves in Christian knowledge. Confirmation, if thus received, is a Ceremony of importance: for altho' no outward ceremony will have any good effect on a careless and unthinking mind, yet by a serious person, this and every other religious ceremony of divine appointment or permission will be used as a mean of spiritual improvement.

When is it ordained, that a Person should be brought to the Bishop to be confirmed?

What does he undertake at that time?

What is then the Bishop's Office?

Who appointed and performed this Office in the earliest Times?

Why is it now intrusted to the Bishops alone?

What

What is the duty of those who come to be confirmed?

What use will a serious man make of outward Ceremonies?

CHAPTER VI.

On the Lord's Supper.

THE other Sacrament of the Church is the Ceremony of the Lord's Supper. The last Time our Lord sat at Table with his disciples, he ^ainstituted this Feast, and bade them frequently celebrate it in remembrance of his death. In it we eat bread and drink wine together in memory of the body and blood of Christ, who suffered death for the redemption of mankind. The Bread is the Emblem or Type of the ^bBody of Christ;

^a Matt' xxvi, 26, &c.—Mark xiv, 22, &c.—Luke xxii, 19 and 20.—1 Cor' xi, 23, &c.

^b John vi, 33 and 35, 50 and 51.

Christ; and the Wine is the Emblem or Type
 ° of his Blood: so that the eating and drinking
 of these Emblems is called by the Apostle Paul
 ° *the Communion* (that is, the fellowship, the par-
 taking) *of the body and blood of Christ*. Such be-
 ing the serious nature of this Sacrament, it be-
 comes us to bring our minds to a serious and
 religious disposition, when we would partake of
 it: for the Apostle Paul ° declares, that many
 Evils temporal and spiritual arise from an un-
 worthy receiving of this Sacrament.

Our Lord himself has declared ° the impor-
 tance of this ceremony to Salvation; it is to be
 presumed therefore that every Christian will by
 frequent Communion renew in his mind the re-
 membrance of the death and sufferings of his
 Lord and Saviour. And that we may do this
 with a proper disposition of mind, it is our duty
 before we approach the Lord's Table to make
 our peace with God and Man, by an humble con-
 fession

° 1 Cor' xi, 27 and 29.

° 1 Cor' x, 16.

° 1 Cor' xi, 29 and 30.

° John vi, 53, &c.

feſſion of our Sins, by ſincere Repentance, and reſolutions of amendment, and by being to the utmoſt of our power in love and charity with all mankind. If we thus partake of the Bread and Wine, we ſhall likewiſe ſpiritually partake of the Body and Blood of Chriſt, and of the benefits which they have procured for Mankind.

What is a Sacrament ; how many are there, and what are they ?

When was the Sacrament of the Lord's Supper ordained ; and why ?

The Bread is an Emblem of what ?

The Wine of what ?

What does the Apoſtle Paul call this Ceremony ?

What is the meaning of the word Communion ?

In what diſpoſition of mind ought we to receive the Holy Communion ?

What does Saint Paul ſay are the conſequences of receiving the ſame unworthily ?

What Authority have we for the importance of this doctrine ?

What is our duty to do, before we partake of the Holy Communion ?

CHAPTER VII.

On the Condition of Man.

WHEN God first created Man, he created him ^agood and happy. But we know from our own observation and from the history of former Ages, that Mankind is not, nor ever has been in this good and happy state. We know that all manner of crimes are practiced among men, that great wickedness prevails in the best nations, and that even the best men are in some degree disposed to Evil. This unhappy change in our situation from what our Creator first intended, arose from the disobedience of Adam, the first Man, and the Father of all Men. God had placed him in Paradise in the happiest situation possible: but yielding to the temptation of the Devil, he disobeyed ^b the commands of his Maker, and by so doing *fell* from that state of

E hap-

^a Gen' i, 31.—Gen' ii, 8 and 9.

^b Gen' iii, 6.

happinefs, in which he had been placed, and was expelled from Paradife. The *Fall* of Adam confifted chiefly in thefe three changes from his former ftat^e. He became mortal, i. e. ^e liable to death, as God had forewarned him; whereas he was probably created and intended to be immortal as the Angels. Moreover, he was fubjected to the neceffity of ^elabouring for his fubfiftence, whereas otherwife the Earth might have produced food of it's own accord. Laftly, having once finned he became ever after liable to Sin. Now as the Pofterity of every Creature is neceffarily of the fame kind as itfelf, we and all mankind being defcended from Adam have inherited the fame difpofition to Sin which Adam had, and are fubject to labour, difeafe, death, and all the other evils, which were the confequences of Adam's tranfgreffion; particularly we are for ever ^eliable to Sin, as he was. This natural difpofition to Sin, which every Man inherits

^e Gen' ii, 17.—Gen' iii, 19.—Rom' v, 12.—Rom' vi, 23.
 . —1 Cor' xv, 22.

^d Gen' iii, 17, 18 and 19.

^e Gen' viii, 21.—Job xv, 14, 15 and 16.—Pfalm cxliii, 2.
 —Rom' iii, 9, &c.—Rom' v, 12 and 19.—Gal' iii, 22.
 Gal' v, 17.—James iii, 2.—1 John i, 8, and 10.

herits from Adam his Forefather, is called *Original Sin*; and this Original Sin, producing those actual Sins which in consequence thereof every Man must have committed, subjects Mankind to the wrath of God. For God is ^fof purer Eyes than to behold iniquity; and he hath declared that Sin cannot ^eenter into the kingdom of Heaven. All Mankind therefore having been sinners would have been excluded from the kingdom of heaven, if God had not mercifully provided a method, whereby his Justice might be satisfied, and Mankind ^hmight be re-instated in his favour. The Son of God, the second Person in the Blessed Trinity, leaving ⁱ*the glory which he had with the Father before the world was*, came down ^kfrom Heaven, and condescended to be made a Man. Here he appeared in all respects like other men, and was subject ^lto all our infirmities:

E 2

mities:

^f Habak' i, 13.

^e 1 Cor' vi, 9, 10.

^h Luke i, 68.—Eph' i, 3, &c.—2 Tim' i, 9.—Tit' i, 2.

ⁱ John xvii, 5.

^k John vi, 33, 38 and 51.—John xvi, 28.—John xvii, 8 —
1 Cor' xv, 47.

^l Matth' iv, 2.—Matth' viii, 24.—Matth' ix, 36.—Mark i, 41.—Luke ii, 52.—John iv, 6.—John x, 35.—John xi, 35.—Heb' ii, 14, &c.

mities: he was besides tempted ^m as other men are tempted, and even more; but unlike all other men, he never ⁿ committed Sin. During the whole time of his Ministry he was continually engaged in doing good, and in teaching the doctrines of our holy religion, as he ^o received them from God his Father; and last of all, for our sakes he submitted to a painful and ignominious death. Thus Man's Redemption was ^p brought about by him; the Sins of all Mankind were thrown upon him alone; he made ^q Atonement for us by paying our penalty: *r by his Stripes we are healed.* For God the Father has accepted the Punishment undeservedly inflicted on his Son our Saviour, instead of that punishment, which might otherwise have been inflicted on us, and has accepted ^s his merits instead of ours; and his
Justice

^m Matth' iv, 1.—Heb' ii, 18.

ⁿ Heb' iv, 15.—1 Pet' ii, 22.—1 John iii, 5.

^o Matth' iv, 23—John xii, 49 and 50.

^p John i, 29.—John iii, 17.—John x, 51 and 52.—Rom' iii, 23 and 24.—Galat' i, 4.

^q Isai' liii, 4, 5, 6.—Rom' iii, 25.—Heb' ix, 29.—1 Pet' iii, 18.—1 John ii, 2.

^r 1 Pet' ii, 24.

^s Rom' v, 11.—Tit' iii, 5.—Heb' ii, 9.

Justice being satisfied, he was reconciled to Mankind, and has admitted us again ^t to the hope and prospect of everlasting happiness. So much cause have we, in the words of our Liturgy, to thank God *above all for his inestimable love in the redemption of the world by our Lord Jesus Christ.*

This Advent of our Lord on Earth, being mercifully designed ^u for our Redemption, must be considered as by far the most interesting Event to Mankind, which has ever happened since the foundation of the world. No wonder then that God graciously revealed it ^w to Adam immediately after his Fall; to Abraham, to Jacob, to Moses, and to almost ^x all the ancient Patriarchs and Prophets. Many of the Ceremonies of the Jewish Religion, particularly their Sacrifices, were intended ^y as types of a Messiah who was
to

^t Rom' v, 18.—2 Cor' v, 18, &c.—Eph' ii, 16, 17, 18.—Col' i, 20.—Heb' ix, 12.—Heb' x, 10.

^u Gen' xxii, 18.—John i, 29.—Acts iv, 12.—Heb' v, 9.

^w Gen' iii, 15.

^x Gen' xii, 3.—Gen' xxii, 18.—Gen' xxviii, 14.—Num' xxiv, 17.—Deut' xviii, 15.—Isai' ii, 2, 3 and 4.—Isai' vii, 14.—John v, 46 and 47.—John viii, 56.—Acts iii, 18, 22, 23, 24.

^y Matt' v, 17.—John xix, 36.—Gal' iii, 24.—Heb' x, 1.

to come; the ancient Prophets and holy Men looked forward ^z by faith to that same Redeemer, who is the object of *our* Faith also; and about the time in which our Lord did really come on earth, there was among the Jews a general expectation ^a of the Christ, and among the Heathen also, ^b of the birth of some divine Personage.

In what condition did God originally create Man?

Did mankind continue in that state? are they in that state now?

What was the cause of this sad change?

What was the consequence of Adam's disobedience?

In what did the Fall of Adam consist?

Are we at all affected by the fall of Adam? and how?

Whence does it arise, that we have the same dispositions as Adam?

What is this disposition to Sin called?

Why

^z Heb' xi, 26.

^a Matth' ii, 4, 5.—Luke ii, 25, 26, 38.—Luke vii, 19, 20.
—John iv, 25.

^b Matt' ii, 1, 2.—See Virgil's fourth Eclogue; and Bishop Lowth's Observations upon it, in Lecture XXI.

Why is Mankind subject to the wrath of God ?

By what means was Mankind re-instated in the favour of God ?

Did the Son of God appear when on Earth like other Men ?

How was he employed during his abode on Earth ?

What was the last and most important Act, that he performed for the benefit of Mankind ?

How are we benefitted by the death of Christ ?

Christ having thus borne our punishment instead of us, what is our present condition ?

Was the coming of our Lord revealed and to whom ?

How were the Jews reminded of the Messiah, who was to come ?

Was there any expectation of the Christ, at the time our Saviour was born ?

CHAPTER VIII.

On the Means of Salvation.

OUR Lord Jesus Christ having thus accomplished (as far as in him lay) the work of our Salvation, it becomes us to enquire, what we are to do, in order to obtain the benefits, which by his life and death he has made attainable by us.

We are assured from Scripture ^a that this our Duty consists of two parts, Faith and Good-works.

When the affrighted Jailor asked of Paul and Silas, ^b *What must I do to be saved?* the answer was *Believe on the Lord Jesus, and thou shalt be saved.* Therefore Faith, that is, the Belief in Christ is the condition of our Salvation, and we
are

^a Mark i, 15.—Acts xx, 20 and 21.

^b Acts xvi, 30.

are assured of this from ^c numberless Passages of sacred Scripture: Now by Faith is meant, a Belief that Jesus is the Christ or Messiah, the Son of God; and more generally it means a Belief in all the doctrines of Christ.—From Faith necessarily arises ^a Repentance, that is, a serious and humble sorrow for our former offences, and a resolution to put away whatever sinful habits and dispositions we may have, and by the Grace of God to lead ^e a new life. Without which newness of life we cannot ^f enter into the kingdom of God.

But Faith alone is not sufficient for our Salvation, unless our Faith produces Good-works, that is, ^g a good and religious life. Now the

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Rules

^c Mark xvi, 16.—John iii, 18 and 36.—John vi, 47.—John xvii, 3.—Acts x, 43.—Rom' v, 1.—Gal' ii, 16.

^d Mark ii, 17.—Mark vi, 12.—Luke xiii, 3 and 5.—Luke xv, 7.—Luke xxiv, 47.—Acts ii, 38.—Acts xx, 21.—Acts xxvi, 20.

^e Acts xi, 18.—Acts xx, 21.—Rom' vi, 11.—Eph' iv, 21 to 24.

^f John iii, 3.—2 Cor' v, 17.

^g Matth' iii, 8, 9, and 10.—Matth' vii, 21, &c.—Luke iii, 8.—Luke vi, 46, &c.—Luke xiii, 7.—John xv, 2.—Acts xxvi, 20.—Philip' iv, 8.—James ii, 24 and 26 and the whole chapter.

Rules of a good and religious life are contained principally in the ten Commandments, which are to be found in the 20th chapter of Exodus, and again in the 5th chapter of Deuteronomy. These ten Commandments, which are sometimes called the *Decalogue* were written by God himself on two Tables of Stone and given to Moses, to be by him delivered to the Israelites, and from them to all mankind. The first Table consists of four Commandments, and contains our duty to God. The second Table has six Commandments, and contains our duty to our Neighbour. The short and excellent ^h form in which our Lord has comprehended the substance of both Tables ought never to be absent from our memory.

The first Commandment teaches us the Unity of the Godhead, that is, that there is but one God. The second Commandment forbids Idolatry, that is, the worship of Images. The third denounces God's judgments against false and profane swearers. The fourth commands the religious observance of the Sabbath-day. Here ends the first Table.—In the second Table the fifth
Com-

^h Matth' xxii, 37 to 40.—Mark xii, 30 and 31.—Luke x, 27.

Commandment orders us to honour our Parents. The sixth, not to commit Murder. The seventh, not to commit Adultery. The eighth, not to Steal. The ninth, not to speak what is false concerning our Neighbour. The tenth, not even to wish to deprive another man of his Property or his Advantages, but to be contented with our own.

Beside the ten Commandments, there are many other Rules for a good and religious life to be found in Scripture, and some of the ten Commandments are confirmed and enlarged upon. Thus Prayer is represented ⁱ as one of our principal duties: it is said to be ^k of great efficacy with God, and God is said on many occasions to have been ^l turned by the prayers of good Men. Almost all the holy Men mentioned in Scripture are represented as ^m praying earnestly to God:

F 2

and

ⁱ Matth' vi, 6.—Matth' xxvi, 41.—Mark xiv, 38.—Philip' iv, 6.—Coloss' iv, 2.—¹ Thess' v, 17,—¹ Tim' ii, 1 and 8.

^k Matth' vii, 7, &c.—Luke xi, 9, &c.—Rom' xv, 30.—James v, 16.

^l Gen' xviii, 23, &c.—Isai' xxxviii, 1 and 5.

^m Luke ii, 37.—Acts x, 2 and 9.—¹ Kings viii, 22, 23.—Dan' vi, 10.

and our Lord himself ^a gave his Disciples the Example, and taught them how to pray by communicating to them that ^o form which is called *the Lord's Prayer*. This Form of Prayer merits a particular explanation. The first Petition *Hallowed be thy Name* means *may the Name of God, [that is, God himself] be revered and considered as sacred among Men.*—*Thy kingdom come* means *may the spiritual influence of God over the minds of men universally prevail.*—*Thy will be done on Earth as it is in Heaven;* that is, *may Men practice holiness here on Earth, as Angels do in Heaven.*—*Give us this day our daily bread;* that is, *give us daily such things as are necessary for our daily subsistence:—and forgive us our trespasses as we forgive them that trespass against us, that is, forgive us our sins in the same manner as we forgive those who offend us.*—*Lead us not into temptation, but deliver us from evil;* that is, *suffer us not to be tempted to Sin, but deliver us from it.*—Then follows what is called *the Doxology, for thine is the Kingdom, the Power, and the Glory for ever and ever;* that is,
we

^a Matth' xxvi, 39, 42 and 44.—Mark xiv, 35.—Luke vi, 12.—Luke xxii, 41.

• Matth' vi, 9.—Luke xi, 3.

we know that thou art able to grant these petitions, because the government of the whole world is thine from everlasting. Amen; that is, so be it, may it be so. This Form of Prayer so excellent in itself and recommended by the divine authority of him who composed it, our Church has wisely adopted, and frequently uses in its public service: yet it is not to be supposed that this short Prayer alone can be sufficient for our use on all the various occasions of life, or the different dispositions of the mind at all times. A greater variety is unavoidable; and for this purpose many Forms of Prayer may easily be procured; and when a Person is seriously persuaded of the necessity of applying to his Maker on all occasions, he cannot long be at a loss for suitable expressions. But whether we use our own words or the words of another, it is of material consequence that we should be regular in this duty; and though we have received no positive command respecting the time of performing it, yet at least we are bound to suffer neither ^p the morning nor the evening to pass without Prayer.

Besides

^p 1 Chr' xxiii, 30.—Psalm v, 2.—Psalm lix, 16.—Psalm lxxxviii, 13.—Psalm cxli, 2.

Besides this great duty of Prayer in general, we are required to make a *public* profession of our faith, to assemble together for the *public worship* of God. It is required by the Law of Moses, and was carefully practised by all good men among the Jews. Our Saviour himself took every opportunity of ^r frequenting the Temple and the Synagogues, and the same duty was practised and commanded by his ^a Apostles. Let not us therefore be wanting in this duty; let us take every opportunity of attending the public worship of the Church, and let nothing but unavoidable necessity detain us from it.

Universal Benevolence, that is, Love and Good-will towards all mankind (called in some parts of Scripture *Charity*;) is perhaps the most im-

^a Matth' xviii, 19 and 20.—Acts xx, 7.—Hebr' x, 25.

^r Mark i, 21.—Mark vi, 2.—Luke iv, 15 and 16.

^a Acts xvii, 2.

^r 1 Cor' xiii, 1, 2, 3, 4, &c.—The word *Charity* in this sense is scarcely to be found any where but in the Epistles of our present Translation. Most of the old Translations, and our own in other places, call it *Love*.

" important of all our duties. It is the very foundation of all the social Virtues, and therefore no duty is so much insisted upon by our Saviour and his Apostles as this, who enjoin us to practice it towards all men of " whatever Nation, Religion, or Disposition they may happen to be; for we are all the children of one common * Parent, and have all equally need of his protection and forgiveness; ' *be not therefore high-minded but fear.* We are moreover required to extend our love even to our Enemies; that is, " to love those that hate us, to pray for them, to return them Good for Evil, and to forgive them whatever offences they may have committed against us, even as we hope to receive * forgiveness of our offences from God.

To

" Matth' xxv, 34 to 40.—Luke xvii, 3 and 4.—John xiii, 34.—John xv, 12, 13.—Rom' xii, 10.—Rom' xiii, 8, 9, 10.—Gal' v. 13, 14, 15.—Eph' iv, 31, 32.—Jam' iv, 11.

" Luke x, 30, &c.

" Acts x, 34 and 35.—Col' iii, 11.

" Rom' xi, 20.

" Matth' v, 44.—Luke vi, 27.—Luke xxiii, 34.—Rom' xii, 14, 17, 20.—1 Thess' v, 15.

" Matth' vi, 14.—Matt' xviii, 32, &c.—Mark xi, 25, 26.

To be charitable to the Poor, as far as we are able, is one of the first duties of a Christian : various Texts of Scripture teach us to relieve the necessities of our Fellow-creatures, ^b when it lies in our power, and to avoid the Sin of Covetousness.

Humility is a subject of very frequent admonition in the sacred Scripture, and its opposite, ^c Pride, is pointed out as one of the most odious vices of the human mind. Humility is required both towards ^d God and towards ^e Man. Toward God we have the most abundant reason to humble ourselves, as being his creatures infinitely inferior to him, and dependant on him for all we have : and this same spirit, if really and sincerely fixed in the mind, cannot fail of being
trans-

^b Matt' vi, 19.—Matth' xix, 21.—Mark x, 23 and 24.—
—Luke xii, 15.—Acts xx, 33, 34, 35.—1 Tim' vi, 10,
17, 18, 19.—1 John iii, 17.

^c Psalm xii, 3.—Prov' xv, 25.—Isai' xiii, 11.—Isai' ii, 17.
—Luke i, 51.

^d 2 Chron' vii, 14.—2 Chron' xxxiv, 27.—Isai' lvii, 15.—
Matt' v, 3.—Acts xx, 19.—1 Pet' v, 6.—Jam' iv, 10.

^e Matt' xxiii, 12.—John xiii, 13 to 17.—Rom' xii, 3 and
16.—Philip' ii, 3.—1 Pet' v, 5.—1 Tim' vi, 17.

transferred to our manners, and will teach us to be humble and unassuming in our conduct towards other men.

Nothing can be more contrary to the mild and gentle spirit of Christianity, than a cruel disposition, which can bear to give pain or trouble to another. We are required to be meek, gentle, ^fand compassionate; and this not only to those of our own kind, but also to the ^g brute creatures placed under our dominion; for God ^h regardeth them also.

All the Precepts of the Gospel tend to promote Love and Peace among mankind; among other evil passions ⁱ Anger is therefore forbidden, or at least we are required to ^k keep it within strict bounds.

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There

^f Matth' v, 5 and 7.—Matt' xviii, 32, 33.—Col' iii, 12, 13, 14.—2 Tim' ii, 24, 25.—Tit' iii, 2.—1 Pet' iii, 8, 9.—1 John iii, 17.

^g Prov' xii, 10.

^h Deut' xxv, 4.—Jonah iv, 11.—Matt' x, 29.—Luke xii, 6.

ⁱ Matth' v, 22.—Rom' xii, 19.—Eph' iv, 31.—James i, 19.

^k Eph' iv, 26.

There is no Vice more hateful, and more dangerous to Society than Lying; for if it were generally practised, mankind would soon become little better than wild Beasts; every one would suspect his Neighbour as his Enemy, and treat him as such. This Vice then being so particularly odious and offensive to Society, no wonder that the sacred Scriptures express the utmost abhorrence ^l of it: Truth is one of the principal ^m Attributes of the Almighty, and he will certainly punish those who depart from it.

In other respects also we are commanded to be cautious of our ⁿ words; and particularly to avoid ^o Common-swearing, ^p idle and indecent Conversation, ^q Slander and the like: Vices offensive to God and injurious to Society.

It

^l Psalm ci, 7.—John viii, 44.—Acts v. 3.—Eph' iv, 25.—Col' iii, 9.—1 Tim' iv, 1, 2.—Rev' xxi, 27.

^m Deut' xxxii, 4.—Isai' 25, 1.—Dan' iv, 37.—John xv, 26.—John xvi, 13.

ⁿ Psalm cxli, 3.—Prov' x, 19.—Matth' xii, 36 and 37.—James i, 19 and 26.

^o Matth' v, 34 and 37.—James v, 12.

^p Col' iii, 8.—Eph' v, 4.

^q Psalm ci, 5.—Prov' x, 18.—James iv, 11.

It would be endless to mention all the Texts of Scripture which enjoin ' Temperance, Soberness, and Chastity. They are essential to the character of a Christian; and the wrath of God is frequently denounced against the opposite Vices.

Now all these Christian Virtues and their opposite Vices^s proceed in a great measure either from a worldly or a heavenly disposition of mind. He, whose thoughts and pursuits are wholly after the pleasures, riches and honours of this world, will practice virtue only so far as suits his worldly purposes, and cannot have a deep and inward abhorrence of common Vices. On the other hand, he whose thoughts and affections are frequently and habitually turned towards heavenly things, without effort practices the virtues of the Gospel, because all his actions are necessarily

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^f Lev' xx, 10.—Matt' v, 28.—Gal' v, 19, 21.—Eph' v, 3, 4, 5.—1 Thess' v, 8.—2 Tim' ii, 22.—Tit' ii, 2, 3, 4, 5, 6, 11, 12.—1 Pet' i, 13, 14, 15.—1 Pet' ii, 11, 12.—1 Pet' v, 8.—2 Pet' i, 6.

^g Matth' xii, 34, 35.—Matth' xv, 18, 19.—Mark iv, 19.—Mark vii, 21, 22, 23.—Luke vi, 45.—Rom' viii, 5, 6.—Rom' xii, 2.—Colos' iii, 1, 2.—James iv, 4.—1 John ii, 15, 16, 17.

regulated by the spiritual disposition of his mind. We ought therefore by all means to cultivate this heavenly or spiritual disposition of mind, as being in some degree the foundation of all Religion; and to avoid that worldly spirit which cannot but render us inattentive to the concerns of our eternal Salvation.

Lastly, Submission and Obedience to the Government of the country in which we live is one of our most important duties. The Holy Scripture (being chiefly written at a time when Kingly Government was established) abounds with passages in which Respect and Obedience to Kings and Magistrates under them is^s ordered; not merely for fear of punishment, but also for ^a Conscience sake. And the Scriptures, we may be sure, intended that this Obedience should be extended to all Magistrates and to every Government under which we live, by whatever name it may be called; for we are told that ^w Government is of God's

^t 1 Sam' xxiv, 5, 6.—2 Sam' i, 14, 15, 16.—Matth' xvii, 27.—Matth' xxii, 21.—Acts xxiii, 5.—Titus iii, 1.—1 Pet' ii, 13, 14, 17.

^u Rom' xiii, 5.

^v Rom' xiii, 1 to 7.

God's Appointment. Resistance therefore to Government is an opposition to God's Appointment; and tho' desperate cases may sometimes arise in which * resistance may be justified (even as Disobedience to Parents or the breaking of an Agreement may sometimes be lawful and necessary) yet a good and conscientious man will, both from motives of Religion and for the sake of the peace and happiness of mankind, be cautious to the greatest degree how he recommends so dangerous a doctrine.

In what two points does the duty of Man consist?

What is Faith?

What is the consequence of Faith?

What do you mean by Good-works?

Where are the Rules for a good and religious life principally contained?

By what name are these Ten Commandments called, and where are they to be found?

Who wrote and who published the Decalogue?

How

* Luke xiii, 32.—Acts iv, 19.—Acts v, 29.

How is the Decalogue divided ?

What is the Subject of the first Table ?

What is the Subject of the second Table ?

In what words does our Lord comprehend the Subject of both Tables ?

Repeat the first Commandment ? What does it signify ? and so of the rest.

Are there no other Good-works mentioned in Scripture, besides those in the Decalogue ?

What reasons have we for the use of Prayer ?

What form of Prayer did our Lord teach his Disciples ?

*What is the meaning of Hallowed be thy Name ?
&c. &c. &c.*

There is another duty nearly related to that of Prayer ?

What reasons have we in Scripture for the use of public worship ?

What do you understand by the word Charity in Scripture ?

By what Texts of Scripture is it recommended ?

Whom

Whom are we ordered to love?

How are we to shew our love towards Men?

What is our Duty towards the Poor?

Humility is required of us, and in a twofold manner? how?

What Texts of Scripture forbid Pride?

What Texts of Scripture enjoin Humility towards God? what towards Men?

What Texts of Scripture require us to be mild and compassionate toward one another? and what Texts toward Animals?

Why is Anger forbidden?

What Texts of Scripture forbid Anger?

What Texts caution us against Lying?

In what other respects are we required to be cautious of our Words?

What Texts enjoin Temperance, Soberness, and Chastity?

What is it, which chiefly disposes Men to the practice of Christian Virtues?

What is it, which chiefly disposes Men to Vice?

What

What is our duty toward the Government ?

What Texts order Obedience to the Government ?

CHAPTER IX.

On Rewards and Punishments.

IT behoves us seriously to consider the Rewards and Punishments appointed by God for our observance or neglect of these Duties. In this life indeed we find that Virtue and Vice do not always meet with their due reward; that Virtue is frequently unhappy, and Vice successful: but we are assured that after this life there shall be a ^a Resurrection to life eternal, at which all men shall rise again with their bodies, and at the last Day, the awful day of Judgment, shall be brought to an ^b exact account for the good or evil actions which

^a John v, 28, 29.—John xi, 23, 24, 25, 26.—Acts iv, 2.—Acts xvii, 31.—Acts xxiii, 6.—Acts xxiv, 15, 21.—Rom' ii, 6, 7, 8.—1 Cor' xv, 12 to 20.—2 Tim' i, 10.

^b Matt' xxv, 31, 32, 33, 34.—Luke xiv, 14.—2 Cor' v, 10.—Heb' vi, 2.—Jude 6.—Rev' xx, 12, 13, 14, 15.

which they have done in this world. If we seriously and earnestly perform the duties of Christianity, we are assured that after this life we shall be ^cadmitted to everlasting happiness. This happiness shall be greater than at present we are able to ^dexpress or conceive: our Nature will be ^echanged and wonderfully improved: we shall be ^fas the Angels: we shall dwell in the ^gSociety of happy Spirits: we shall be continually in the presence ^hof God and Christ: Christ himself will be our ⁱRuler and even our Companion: and this happiness will be ^keverlasting; neither misfortunes nor death will any longer be able to interrupt our enjoyments.—But if on the contrary we disobey the Commandments of God, we may be assured that the most terrible of all

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^c John vi, 40.—1 Thess' iv, 13, 14.—2 Tim' iv, 7, 8.

^d Rom' viii, 18.

^e 1 Cor' xv, 52 and 53.—Philip' iii, 21.—Col' iii, 4.

^f Matt' xviii, 10.

^g Luke xiii, 28.—Heb' xii, 23.

^h Philip' i, 23.—Rev' xxi, 3.

ⁱ Heb' ii, 10.

^k Luke xx, 36.—John x, 28.—John xvii, 2 and 3.—2 Cor' v, 1.—1 Pet' v, 4.—Rev' ii, 7.

punishments will be our lot ¹ in another life; that we shall be excluded from the presence of God and Christ, and shall be miserable in the Society of the ^m Devil and other wicked Spirits. It becomes therefore our interest as well as our duty to avoid what is evil, and to follow what is good; for God is a God of infinite justice and will not suffer his commandments to be despised, without inflicting ample punishment either in this life or in the life to come.

What great Event will take place after this life?

What will happen to us all at that time?

If we perform the Duties of Christianity, what will be our Reward?

Of what kind will this happiness be, and of what duration?

If we disobey God's commandments, what will be our Punishment?

By which of his Attributes will God punish Sin?

CHAP.

¹ Psalm ix, 7.—Matth' xxv, 46.—Mark ix, 44.—Mark xvi, 16.—Rom' ii, 8 and 9.—2 Thes' vii, 8 and 9.

^m Matth' vii, 23.—Matth' xxv, 41.

CHAPTER X.

Of the Holy Scriptures.

THE Holy Scriptures, which we commonly call *the Bible*, consist of two Parts, *the Old Testament*, and *the New Testament*. This word *Testament* means a *Covenant* or *Agreement*; so that the Old Testament signifies the ancient Covenant or Agreement which God made with Mankind by means of Moses, and the Books which contain the Old Covenant. The New Testament signifies the present Covenant made with Man by means of Jesus Christ, and the Books which contain it.

In the Old Testament, which was originally written in Hebrew, the common language of the Jews, the *five books of Moses* otherwise called *the Pentateuch* or *the Law* come first; written by Moses himself, and containing the history of the World, particularly of the family of Abraham the ancestor of the Jews, till the death of Moses. We

here read the Creation of the World; the Fall of Adam; the destruction of Mankind by a Deluge, when only Noah and his family were preserved; the history of Abraham, Isaac, and Jacob or Israel with his twelve Sons, and their numerous families; the residence of the Israelites in Egypt, and their oppression there; their Exodus or coming out of Egypt under the command of Moses and Aaron, and the destruction of Pharaoh and his Army in the Red Sea; their wanderings for forty years in the desert of Arabia, during which time the Law was given to them by God from Mount Sinai; their arrival on the border of Canaan, the land promised to them by God for their inheritance; and the death of Moses.

The second division of the Old Testament is the *Historical Books*. The Book of *Joshua* contains the war which the Israelites carried on against the original Inhabitants of Canaan under the command of Joshua, until they had destroyed or subdued them. In the books of *Judges*, *Samuel*, *Kings* and *Chronicles* the history of the Israelites is continued; in which are contained their wars with the Natives of Canaan and the
neigh-

neighbouring Nations, both while they continued a Republic and when they settled into a Monarchy; the division of the Monarchy into the two kingdoms of Judah and Israel; the succession of Kings in these two kingdoms until the kingdom of Israel was destroyed by Salmanassar king of Assyria, and the Israelites carried away captive into Media and Assyria; and until the kingdom of Judah was destroyed by Nebuchadnezzar king of Babylon, and the tribe of Judah, that is, the Jews, carried captive to Babylon. During all this time whenever the Israelites forsook the worship of the true God and followed the idolatrous and wicked practices of the neighbouring nations, God did not fail to send Prophets to exhort them to repent and turn again to the true Religion, and to denounce his just judgments against their disobedience: nor was their final destruction accomplished, till these warnings had been repeatedly neglected, and their Iniquity could no longer be endured.—The Book of *Ruth* contains the private life of Ruth, who was married to Boaz a wealthy Landholder at Bethlehem. Boaz was Great-grandfather of David; and therefore this book must have been particularly interesting to the Israelites, as being

ing a narrative of what happened to an Ancestor of the royal family, while yet in a private station; and it was probably admitted into the Canon, (that is, the Catalogue of sacred Books) because from this family the Messiah was to be born.—The history of this Nation after their captivity is continued in the Books of *Ezra* and *Nehemiah*; which contain an account how a part of the Jews and Israelites (hereafter known only by the name of Jews, because far the greater number were of the Tribe of Judah) returned into their native land, now called Judea, after seventy years Captivity; how they rebuilt the City of Jerusalem and the Temple, and re-established the worship of the God of their Fathers. —Lastly, the Book of *Esther* relates a very providential deliverance from utter destruction, which the Jews experienced during their Captivity. This deliverance was obtained by means of Esther a Jewess, who had been advanced to be Queen to Ahasuerus King of Persia.

The third division of the Old Testament is the *Hagiographa*, or as it may be rendered, the *Religious Books*, viz, *Job*, the *Psalms*, the *Proverbs*, *Ecclesiastes*, and *Solomon's Song*. The first

contains an account of the unexampled sufferings, the patience, and finally the prosperity of a Man, who lived in Arabia, of the name of Job. Whoever wrote this Book, (whether Moses, as is generally supposed, or whoever else) it contains many admirable representations of the unsearchable ways of Providence in the government of the world, and of our duty to submit to all its dispensations, conveyed in very sublime poetical language.—The Psalms are a collection of Hymns and other divine Poems, written by several inspired writers, but the greater part by King David.—The Proverbs are a collection of moral Sentences composed by King Solomon.—Ecclesiastes, that is, the Preacher, composed likewise by Solomon is a moral and religious treatise, containing the most powerful motives to virtue and piety, and abounding with very exact observations on human life.—The Song of Solomon is a kind of Pastoral Poem, which under the representation of the Love between Solomon and his Spouse is generally supposed prophetically to signify the Love which was to subsist between Christ and his Church.

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The fourth Division of the Old Testament is the *Prophetical Books*. The Prophets were Persons divinely inspired, raised up by God from time to time to preach both to Kings and people of Israel and Judah repentance from their many abominable crimes, and to denounce the wrath of God against them, unless they repented: and they proved the reality of their inspiration by prophecies and miracles. These Books contain their Preachings, Admonitions and Prophecies. There are four greater Prophets and twelve lesser; so distinguished not on account of any superiority, but because the Books of Isaiah, Jeremiah, Ezeckiel and Daniel are very much longer than any of the rest. If they were placed according to the order of time, in which they were written or delivered, they would stand nearly thus: Jonah, Amos, Hosea, Isaiah, Joel, Micah; these were before the Captivity of the ten Tribes: then follow Nahum, Zephaniah, Jeremiah, Habakkuk, till the destruction of Jerusalem and the Captivity of the Jews: Daniel, Obadiah, and Ezeckiel during the Captivity: and lastly Haggai, Zechariah, and Malachi after the Captivity, which last was about four hundred years

years before Christ.—Here end the inspired writings of the Old Testament.

The last Division of the Old Testament is the *Apocrypha*, so called from a Greek word, which signifies that they are of doubtful Authority. All the rest are called *Canonical Books*, because they are admitted into the *Canon*, that is the Catalogue of inspired Books; but the *Apocrypha*, tho' some of the Books contain much true history, and some convey many good and religious Sentiments, was yet never supposed by the Jews themselves to be the work of inspired Writers. Very few, if any, of these Books were written in Hebrew, as the rest of the Old Testament, and it is besides in some parts very exceptionable.

The New Testament contains, first, the four Gospels. This word *Gospel* (anciently written *gode-spel*) means the *good-tidings*, or *good-news* of Salvation by Jesus Christ. The history therefore of our Saviour's life is properly called the Gospel; and it was separately written by four of our Lord's disciples, St. Matthew, St. Mark,

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St.

St. Luke, and St. John, usually called for that reason the four *Evangelists* (from *Evangelium*, that is, *a Gospel*).—*The Acts of the Apostles*, written by St. Luke, contain the history of the transactions of our Lord's Disciples and Apostles after his death, particularly the Preachings and Travels of St. Paul.—Next follow the fourteen Epistles of St. Paul and seven Epistles of St. James, St. Peter, St. John and St. Jude. The intent of all these Letters or Epistles is nearly the same; which is, to explain some Articles of the Christian Faith, which were not before sufficiently understood, or at least were made a subject of dispute among the early Christians; to enforce the doctrines of Christianity by new or repeated Arguments; and to recommend a Perseverance in them.—The last Book and which closes the Canon of Scripture is the *Revelation of St. John*, containing a Series of Visions which were communicated from Heaven to St. John, by which are represented the various fortunes which were to happen and are still happening to the Church of Christ till the end of the World.

Such are the Books on which the Truth of Christianity depends. We are of opinion that
these

these Books deserve the utmost credit to be given to them for these two following reasons.

First; the Writers of them were in general cotemporary with the facts which they related, or had the very best opportunity of being informed; different writers relate the same events with nearly the same circumstances, and succeeding writers refer to those who wrote before them in such a manner, as evidently shews that they considered them as authentic. For these same reasons all mankind give credit to the Writers of Greek and Roman history, when they relate the transactions of early times; and it would be absurd to refuse that credit to the one class of Writers, which we give to the other.

Secondly; we give credit to these Books because we believe them to have been written under the inspiration or influence of the Holy Spirit directing the sacred Writers. We believe this, first, upon their own Testimony: for they were virtuous and religious men, and all their doctrines and actions were directed to the welfare of mankind, abhorring deceit and falsehood, and preaching God's judgments against it: these men

affirmed that they received their doctrines from Heaven; and we think it improbable that men of such a character should affirm this, if it were not true. And in the next place, many of these Writers proved that they were divinely inspired^a by the Miracles which they performed, such as Moses, Joshua, St. John, and St. Paul: and others by the Prophecies which they uttered, as Isaiah and the other Prophets; which Prophecies being afterwards fulfilled, proved that the Authors were possessed of super-natural information. So that we have a double proof of the veracity of the sacred Writers. For first, considering them as mere human writers, they could not well be deceived themselves, nor could they have carried on a successful scheme for deceiving others: and secondly, we have the strongest reason for believing that they were divinely inspired, and consequently super-naturally prevented from deceiving or being deceived.

Since the Holy Scriptures then come to us so strongly recommended by their veracity, and contain in them subjects of the highest importance

^a John iii, 2.

ance to Mankind, no less than eternal happiness or eternal misery, it is our ^b business to examine them with attention, to study them continually, to meditate upon them, to receive the doctrines contained there with reverence, and to apply them to ourselves. It is thus alone we can be wise unto Salvation.

Into what parts is the Bible divided ?

What is the meaning of the word Testament in this place ?

What do you understand by the Old Testament ? and what by the New Testament ?

Into how many parts is the Old Testament divided ?

What Books are contained in the Pentateuch, and what is their Subject ?

Which are the Historical Books, and what is the Subject of them ?

What Books are contained in the Hagiographa, and what are the Subjects of them ?

What

^b John v, 39.—Acts xvii, 11.—Gal' i, 8 and 9.—2 Tim' iii, 14, &c.

What are the Prophetical Books, and what is their Subject?

Which are the greater Prophets, and why are they so called?

What is the Apocrypha?

What are the Canonical Books, and why so called?

What Books does the New Testament contain?

What is the Subject of the Four Gospels?

What is the proper meaning of the word Gospel?

Why is the history of our Saviour's life called the Gospel?

By what Title are the four historians of our Saviour's life distinguished?

What is contained in the Acts of the Apostles, and who wrote that Book?

What are the Epistles of St. Paul, and how many?

What are the remaining Epistles, and how many?

What is the general Subject of all these Epistles?

What is the last Book of sacred Scripture?

What is contained in it?

What

What is the first reason why we give credit to the sacred Scriptures ?

What is the second reason ?

Why do you believe that they were written under the Inspiration of the Holy Ghost ?

What then is our duty to do with regard to the Holy Scriptures ?

QUESTIONS

RELATING

To our SAVIOUR's LIFE.

IF the Scholar has read the four Gospels with proper Attention, he will be at no loss for Answers to the following Questions :

What is the Subject of the four Gospels ?

Who wrote them ?

Who was our Lord's Mother ? and who his supposed Father ?

Of

Of what Country were they, and of what Religion ?

I said, his supposed Father : was he not his real Father ?

Where was our Saviour born ?

Where did his Father and Mother live ?

On what account therefore did they go to Bethlehem ?

Under what government were the Jews at that time ?

Into what Districts was the Holy Land at that time divided ? and what were the inhabitants of these Districts ?

Where in Bethlehem was our Saviour born ?

Who were first informed of the birth of the Messiah, and how ?

What sign appeared in the Heavens at his birth ?

Who were led by the Star ?

Why did King Herod wish to destroy him ? and by what means ?

How did the child Jesus escape the general Massacre ?

When did they return out of Egypt ?

Where did they then go to live ?

How

How long did he live with them?

In what condition of life were they?

When he was twelve years old, he gave a remarkable proof of his divine knowledge: what is it?

On what occasion were they at Jerusalem?

It was foretold by the old Jewish Prophets that before the public appearance of Christ, a Prophet (Elias) should appear, as a forerunner of him: how was this Prophecy fulfilled?

Whose Son was St. John the Baptist?

Was St. John the Baptist related to our Saviour?

Was his Birth foretold, and by whom?

Did his Father believe the Angel?

What was the consequence of his unbelief?

How did John the Baptist act, as the forerunner of Christ?

Where did he baptize?

When the Pharisees sent to John the Baptist to enquire who he was, what answer did he make?

Why did Jesus go into Judea to John the Baptist?

What did John say of him at that time?

What Circumstance happened at his Baptism ?

What happened to our Lord immediately after his Baptism ?

What became of John the Baptist ?

Why did Herod put him to death ?

Where did our Saviour first begin his Ministry ?

Did he at that time still dwell at Nazareth ?

What was his first Miracle, and where ?

Had he great success at his first preaching ?

Had he the same success at his own town Nazareth ?

He gained over many Disciples ; but how many did he set apart as Apostles ?

What countrymen were they, and of what religion ?

Of what employment were most of them ?

Where did they fish ?

Who was Levi ?

What is a Publican ?

How did our Saviour chiefly prove himself to be Christ ?

Of what kind were his Miracles ?

What

What method of Instruction did he chiefly use ?

*While he continued in Galilee, he was transfigured :
what was this appearance ?*

Who was with him ? what voice was heard ?

Did he always continue in Galilee ?

Did he go up alone ?

Why did he weep over Jerusalem at his approach ?

How did he enter into Jerusalem ?

What was his first action on his arrival at Jerusalem ?

Who came to Jesus by night ?

On what Subject was their conversation ?

How did he employ himself during his stay at Jerusalem ?

What success had he at Jerusalem ?

Who were his chief Opponents ?

*Who were the Pharisees—the Sadducees—the Scribes
—the Elders or Rulers ?*

Why did they dislike and oppose him ?

Why would they not believe him to be the Messiah ?

What did they resolve to do with him ?

What did our Saviour do immediately before his death ?

What ceremony did he institute at that time ?

Our Lord then told them that they should forsake him ; what said Peter ?

After they had eaten the Passover, where did they go ?

What followed ?

What time of day was it ?

Why did they not take him openly, and long before ?

How did they find him in this retired place ?

What induced Judas Iscariot to betray his Master ?

Did his Disciples make any resistance when he was apprehended ?

What did his Disciples do when they found that he was arrested ?

Where did they carry our Lord ?

What witness was witnessed against him ?

What happened to Peter during our Lord's Examination ?

They

They condemned him to suffer death ; for what offence ?

Where did they carry him the next morning ?

Why did they not put him to death immediately ?

Who was the Roman Governor ?

Pilate sent him to Herod : why ?

Did Pilate endeavour to save him or destroy him ?

His offence was merely religious ; how then did the Jews persuade Pilate to put him to death ?

Whom did Pilate release instead of Jesus ?

Why did Pilate release either of them ?

What became of Judas Iscariot ?

When Pilate gave him up to be crucified, what did the Soldiers do to him ?

Why did they do this ?

How did the Rulers behave at the Crucifixion ?

What writing was set up over his Cross, and how written ?

Was he crucified alone ?

How did the Malefactors behave ?

Was

Was there any supernatural appearance at his death?

What else extraordinary happened?

On what day of the Week was Christ crucified?

Do we commemorate the Crucifixion of our Lord?

When Jesus was dead, what became of the body?

What did Joseph do with the body?

*When the body was entombed, what did the chief
Priests do?*

Why did they seal and watch the Tomb?

Did he return to life again?

*On what day of the Week, and at what time of the
day?*

Do we commemorate the Resurrection?

Who first discovered that he was risen?

What made the women go to the Sepulchre?

What did they see at the Sepulchre?

How did the Disciples receive the womens' account?

Why did they disbelieve his Resurrection?

*What is the common report among the Jews concern-
ing our Lord's Resurrection?*

How

How did our Lord convince the Disciples of his Resurrection ?

Were they all present, when he appeared to them ?

How did our Lord convince Thomas ?

Where did the Eleven go after the Resurrection ?

Did they see our Lord in Galilee ?

How and where did he appear to them ?

What orders did he give them ?

How long did he continue on Earth after his Resurrection ?

From whence did he ascend into Heaven ?

T H E E N D.



